

The Anti-Slavery Bugle.

JAS. R. ROBINSON, EDITOR.

VOL. 13.—NO. 15.

"NO UNION WITH SLAVEHOLDERS."

ANN PEARSON, PUBLISHING AGENT.

SALEM, COLUMBIANA COUNTY, OHIO, SATURDAY, NOVEMBER 28, 1857.

WHOLE NO. 633.

ANTI-SLAVERY BUGLE.
ONE DOLLAR SATURDAY, AT SALEM, OHIO,
Entered Committee of the Western Anti-Slavery Society.

TERMS \$1.50 per annum payable in advance
Or \$2.00 at the end of the year.

Communications intended for insertion, to
be addressed to Jas. R. Robinson, Editor.

Moved for the paper and letters containing

them part payment for the same, should be
sent to Ann Pearson, Publishing Agent,

Columbus, Ohio.

Every carefully enveloped and directed as
it may be sent by mail at our risk.

We occasionally send numbers to those who
are not members, but who are believed to be
in the dissemination of anti-slavery truth,
we hope that they will either subscribe them
or see their influence to extend its circulation
among their friends.

TERMS OF ADVERTISING.

Three lines three weeks, \$1.00

Each additional insertion, .25

Six months, .50

One year, .60

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One year, .80

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cluded one year for \$2.00; six months, \$2.00.

J. HUDSON, PRINTER.

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MEETIN PROTESTANT CONVENTION
—ITS ACTION ON SLAVERY.

As reported by the Cincinnati Gazette an account
of the proceedings of the Methodist Protestant
Convention recently held in that city. It will be
seen that the Convention is in fact, for ecclesiastical
purposes, remarks.—

The Convention then adjourned.

Mr. Redman, chairman of the committee on
missions submitted the following report:

Resolved, That with the view of extending our
missionary operations, we recommend that the Board
connect their operations in foreign fields with
the American Missionary Association especially
should the Board conclude on a mission to

Africa.

Resolved, that we pledge ourselves to use our
influence to sustain the Board in keeping up mis-
sions already commenced, or that in their wisdom
they may see proper to commence having entire
confidence in their experience and wisdom.

Mr. Clancy wishes to hear from the Chair
the reason for uniting with the American Mis-
sionary Association.

Rev. Mr. Collier remarked that in New York

a Board styled the "American Missionary
Association," established on anti-slavery prin-
ciples. This Board operates extensively, but di-
rectly opposite principles to Africa. Few
many facilities which a single Board could not
enjoy, and by uniting with it, we can still retain
our distinctive character as members of the M.
P. Church. Under our Book of Discipline it will
be impossible for us to operate there. The speak-
er thought it imperative on his part to make the state-
ment that as a being accountable to God, and
under obligations to his fellow men, he felt bound
to remove all attractions and be free to go every-
where, and preach the gospel to men of all
colors as well as white.

[We would here state, for the information of
our readers, that the difficulty complained of
arising in the way of missionary operations in
Africa arises from Sections 1 and 2 of Art. XII. of
the Constitution, respecting suffrage and
eligibility to office.] They are as follows:

Sec. 1. Every Minister and preacher, and every
white lay member in full communion and fellowship,
having attained to the age of 21 years,
and having been in full membership, shall be eligible
as a representative in the General Conference.

2. A clause should be inserted, specifically estat-
ing forth that the practice of voluntary slave-
holding and slave-trading, will henceforth be a barrier
to membership in the M.P. Church.

This Convention is aware that the General Confer-
ence has no less desire for a dissolution of the
North, and that the General Conference
is induced to consent to such a dissolution.

No provision is made in the Constitution for
secession of any of the Annual Conferences.

It is proposed, however, that the General Confer-
ence will accede to these demands. But it is
expected by members of the Convention that
both were no less desirous for a dissolution of the
South, and that the General Conference
will induce the North to consent to such a dissolution.

Rev. Mr. Collier said he had been misunderstood.

A connection did not involve a loss of identity—
The United Brethren and Independent Welsh Socie-
ties voted in connection with the American Mis-
sionary Association without losing their identity.

He wished to consult the feelings of

those who do not look on this matter in the
same light with ourselves. He wished to preserve
our individuality which is a prominent feature.

Rev. W. Collier said he had been misunderstood.

A connection did not involve a loss of identity—
The United Brethren and Independent Welsh Socie-
ties voted in connection with the American Mis-
sionary Association without losing their identity.

He thought that by uniting with this Board
we should lose our identity, he would be no less
opposed to it than others.

Mr. Williams thought the explanation was sat-
isfactory, but was afraid it would not go abroad
with the action of the Convention. The Report
was laid upon the table.

The resolutions were again laid on the table.

Mr. Widmer asked leave to submit the following
document to the convention:

Whereas one of the chief objects of our assem-
bling as a Convention was to consult together as
to the best plan to be pursued in the present crisis,
particularly in reference to attending the Lynch-
burg General Conference, and remaining in general
conference connection with slaveholding church-
es. And, whereas some of the delegates come
here against said General Conference, while others
come for the purpose of attending it, and others
are in favor of the separation of the church from
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THE ANTI-SLAVERY BUGLE.

The Anti-Slavery Bugle.

SALEM, OHIO, NOVEMBER 28, 1857.

SALEM ANTI-SLAVERY FAIR.

The time is rapidly approaching for this annual festival in aid of the anti-slavery cause; and the few persons on whom rests the responsibility of sustaining it are most industriously at work in preparation. True, in consequence of the pecuniary embarrassments of the season, its prospects look to some respects, less promising than in previous years; yet there are resources to do what they can, well knowing that if the same purpose pervades the hearts of all other friends of the measure and its object, the results of the fair need not fall one whit short of the best success in the past. Indeed the fair, this year offers us with peculiar propriety. Money is comparatively scarce, but the dollars and garners, store-houses and barns of our farmers are growing with the weight of their rich burdens. From these contributions can be easily spared, and without being missed by the donor; and the Managers of the Fair will make them available to the spread of anti-slavery truth. They are the more anxious to do this, because never before were the ears and hearts of the people more open to receive or embrace the truth. With such a state of public feeling, no friend of the cause can feel like abandoning it, or curtailing its contributions especially, when it only asks for a tithe of what he has in abundance.

Friends in different localities have been written to with the request that they would interest themselves in making collections. It is hoped that whenever practicable, these persons will cheerfully discharge this labor; and when they cannot, that they will see that some one else will do it.

Contributions may be sent to the care of the Editor of the Bugle, or to Joel McMillan, Salem.

These contributions may consist of any of the products of your farms or your workshops, grain of all kinds, fruits, preserved or otherwise, poultry, eggs, butter, cheese—stone ware, furniture, shoes, clothing of all kinds, as well as fancy articles.

The Committee also request the contributors to forward early, when convenient, before the day of opening the Fair.

METHODIST PROTESTANT CHURCH.

This ecclesiastical body, which we believe, differs from the Episcopal Methodists, mainly in its more Democratic form of government, has taken up the question of its complicity with slavery in good earnest. The Ohio branch of the church, as is manifest from its proceedings, which we publish to-day, has become thoroughly convinced that a separation from slaveholders is the only method of securing a participation in their guilt, and like sensible and honest men, they prefer the strength which practical righteousness imparts to their communion, rather than that which any number of piratical slaveholders and slave-traders can bestow.

Another thing in their course is to be commended. They do not fear to take upon themselves the responsibility of separation. They distinctly present to the slaveholding members of the church, as to other sinners, the alternative of repentance and reformation or a separation from their communion. In this, their course is more manly and consistent than the Northern members among the New School Presbyterians, who indeed persisted in affirming the wickedness of slaveholding, but left to their lesser slaveholding brethren, the work of separation, and of excommunicating the churches and church members of the North. With the Methodist Protestant Church, all the churches of our land must adopt the Christian and common sense motto of "No Union with Slaveholders," or be content to be stigmatized and abhorred as slaveholders with them, and to become partakers of their plagues.

Higher, it must be confessed, the Methodist Protestant Church, has been bold in its flagrant violation of Christian principles, as is manifest in the articles of its constitution, which the Ohio Convention proposes to have amended, as the condition of its remaining in connection with the South. What could be more flagitious, than the following in the constitution of a professedly Christian Church. No wonder the church feared honest men's leaving its ministry and communion, rather than sustain such proscriptive principles, as are contained in the following article of the constitution of the Methodist Protestant Church:

Sec. I. Every Minister and preacher, and every other member in full communion and full fellowship, having attained to the age of 21 years, and having been in full membership, shall be eligible as a representative in the General Conference.

What a state of morals does it exhibit for our country, that a church calling itself Christian, should bear such stanchion and growth, with a prominent feature in its organization, so palpably tyrannical and anti-Christian. Thanks to the faith and preaching of uncompromising truth, the day of repentance and reformation seems to have come, with the Northern branch of one of our guilty churches. And it proves its sincerity by obeying the scriptural and common sense injunction, "Come out from among them to be separate."

THE DEMOCRATIC PRESS AND NEW KANSAS CONSTITUTION.

The complete success of the last trick in fastening slavery upon the people of Kansas without their consent, seems to have astonished some of the sires and abettors in the nefarious outrage. It is the work of the whole Democratic party and is the precise object for which the party was clothed with power on the 4th of March last. Never, then, was it so successful, some of the members of the party start back in horror, disclaiming the success of their own handiwork. Not so all. The capital organ of the party, the Washington Union, is jubilant over this success. For example it says:

"The vexed question is settled—the problem is solved—the dead point of danger is passed—all serious trouble about Kansas affairs is over and gone. Kansas comes into the Union as the principle of the great act which organized her and Nebraska as Territorial Governments. Another star is added to the republican constellation, one shining in scenes of terror, conflagration, and blood, but lending its light to the peaceful pursuits of a consistent and prosperous people."

In this view, of course, consider the great mass of the Southern papers, and many of their allies at the North. But not so all. Some of them are evidently afraid of the effect of forming a coalition upon a State without giving to the people's voice in its provisions. No Greek tyrant, no Roman or Barbarian conqueror ever did more than this, which is now done in the name of Democracy. Against this they now whisper a feeble dissent. Of this class are the Chicago Times and Democrat, the Ohio Statesman, the Pennsylvania Press and many others. Even the Louisville Democrat, save

and shrewdly enough to judge of a singular infatuation of ideas. And I must have some demonstration beyond mere assertion that my submission to what I cannot avoid, is equivalent to entering practically into an agreement with others that certain things may or shall be done, and others may or shall not be performed, as do all who rule under the Constitution, before I shall feel it necessary to defend my position on this point.

But granting, for the sake of argument, that my friend can prove these assertions, it leaves untouched both the premises from which I start, and the conclusions drawn therefrom. He will not I am sure, attempt to show that because I am wrong in certain given particulars, therefore it is not wrong to do another thing which is just equivalent to these! Nor will he say that if voting is admitted to be wrong, I may or will vote, because I do the other wrong acts! And yet this is what his argument legitimately would lead to.

I assume that Slavery in the United States could not continue to exist were it not for the support given to the system by the government. This apparently disapprobatory demonstration is necessary in order to enable them to do their work effectively, as northern allies of the slaveholders. And even on the assumption that they have any twinges of conscience, they will soon be silenced. Just as they were before, on the passage of the Nebraska Bill. Then they remonstrated as now, and prophesied it could not be; and then before six months were passed found among its most noisy and unscrupulous defenders. The Democratic party is without the control of conscience, and has no salutary fear for its restraint, it will therefore soon be unanimous in urging forward and sustaining its members of Congress from the North in consummating this villainy so successfully begun.

The Slave Trade on the Coast of Africa.—The Emperor of France has sent an agent to the West of Africa to procure natives for labor in the French West India colonies. This agent denies that it is any part of his plan to buy slaves, he is only encouraging voluntary emigration, the emigrants to become indentured laborers. Nevertheless this effort has given new life and vigor to the slave trade. A paper published at Sierra Leone says:

Already the Alberkutak, who last year brought 1,500 tons of palm oil from Logos to sell, have this year only brought 500 tons, and the unwilling people have been forced to follow their chiefs in war in order to feed the demand for slaves at Whydah.

The unwillingness of the bulk of the inhabitants of that interesting town to abandon their legitimate commerce and their cotton plantations, may be gathered from a proclamation of the war chief of the Alberkutak, in which they declare that in order to procure a large army for the Alberkutak war, soon to be undertaken, trade must be stopped now, and that during the war nothing must be sold and nothing bought.

No cause, except those of missionaries, who do not trade, will be allowed to appear upon the river. Death upon the spot is the penalty of disobedience. Thus continues the "New Egypt" is the result of a revival of the Slave Trade. The people of Poddan, a town of large population, are now preparing to attack the people of Juba, who thrashed during the past season large quantities of oil.

The treaty with France for the suppression of the Slave Trade expired in 1855, and even if in force, would not cover this government's speculations.

As to the promise to bring back the negroes at the end of ten years, it has no force, for if landed at any other place than Logos they would, most probably, be again plundered and enslaved as in the instance of forty-one self-emancipated negroes from Bahia, who were landed by a Portuguese captain, several years ago, at Whydah, where they were seized by the king, plundered, and the adults killed.

Even the Underground Railroad is discharging its agents, we see by a notice in the Syracuse Journal, which reads thus:

Notice to the Public.—The agency of Rev. Henry Stevens of Syracuse, in behalf of the Underground Railroad, ceased on the 9th of Nov. last. He is not now an agent.

J. W. LOGGINS, Gen. Agent.

Syracuse, Nov. 12, 1857.

This discharge must be for some other cause than lack of business. Certainly the business on the Northern Ohio branch was never better.

PROMOTION OF INTERCUTTING LIQUORS IN ENGLAND.—Neal Dow has just returned from his tour through Great Britain, where he has been silencing the legal prohibition of intercutting drinks. At a meeting held in Boston recently in honor of his return, he spoke of the prospects of that cause in England as follows:

He went there believing that the ministry and church members were inclined to support the prohibitory principle, but he had found most of them kept aloof from the movement, and some were even bitterly opposed to it. But he did not see how they could answer for it in the last day. They knew that drinking habits lay in the way of higher civilization, and of gospel triumph, and that those habits were the ruin of thousands. They abstain from visiting theaters, races or balls; they know there was no sin per se in visiting such scenes; yet they felt the influence and tendency of such places to be bad. Yet their inconsistent opposition to prohibition of liquor would not long continue, for there was a change rapidly taking place. He has in England always stated that to the clergy of America the cause owed its origin, and best progress. The outlay for liquors in England was three hundred millions of dollars a year, and the loss from their own at least that much more.

JAMES G. BIRNEY is said to lie at the point of death at his residence at Hightwood New Jersey.

For the Bugle.

I have no liking for controversy, and therefore if it were not made very manifest in the strictures upon a late letter of mine in the Bugle, by James D. Johnson, that he entirely misunderstands some portions of the question, and moreover, if I had not great respect for his general integrity of purpose, I should pass him by in silence. The importance of the subject will plead my excuse, probably, with him and the readers of the Bugle, if I point out his mistakes.

He says he does not defend the Republican party "because it makes not the slightest profession of abolitionism." I care nothing for the "professions" of that or any other party. I denounce it, because it sanctions and perpetuates slavery by its acts—If the Radical Abolitionists are swept away forestay from the ground of consistency "by my argument". I am curious to know why he undertakes to defend the one whilst refusing to do so much for the other?

My friend errs when he asserts that I voluntarily support the government by the exercise of those natural rights to which he alludes. These are inalienable, and however greatly human institutions may intermeddle with, and attempt their control, to use them is in no sense to assert a voluntary support to these institutions. I do not "live in the government for a week" or any other portion of time. Government enforces certain conditions in respect to a territory, the soil, postal arrangements etc., by which they render it impossible to live at all where they exercise jurisdiction, without compliance to a certain extent with those conditions that to call this enforced compliance voluntary

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other wrong acts! And yet this is what his argu-

ment legitimately would lead to.

I assume that Slavery in the United States could

not continue to exist were it not for the support

given to the system by the government.

and shrewdly enough to judge of a singular infatuation of ideas. And I must have some demon-

stration beyond mere assertion that my submission to what I cannot avoid, is equivalent to entering

practically into an agreement with others that cer-

tain things may or shall be done, and others may

or shall not be performed, as do all who rule under

the Constitution, before I shall feel it necessary to

defend my position on this point.

But granting, for the sake of argument, that my friend can prove these assertions, it leaves untouched

both the premises from which I start, and the conclusions drawn therefrom. He will not I am

sure, attempt to show that because I am wrong in

certain given particulars, therefore it is not wrong

to do another thing which is just equivalent to

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THE ANTI-SLAVERY BUGLE.

Miscellaneous.

Fried's Letters on Bells, by A. W. Shewey.
A CHAPTER ON BELLS.From the Household Words.
THE WAND OF LIGHT.

One summer-morn, a sad-eyed man—to whom Life's road from youth had lain through grief and gloom; And every milestone was a loved one's tomb—

Wander'd a field, if happy he might find, Song in the brook, or breathed upon the wind, Some message from the soul for whom he pined.

But, when he found no music in the rill, Sun, dividi'd to a thread, and each leaf still: "See," mourn'd he, "to the sink all grieve ill!"

And, hiding his wet face in the deep grass, His poor life's elation from his lips might pass; And his last grain of seed fall through the glass.

Then, as he rose, through ferns that strove to hide, He'd spied a field, a wildflower he espied: Bent earthward by a dew-drop, so he cried;

"Fair bloom, that weepest in thy hidden nook Alone, like Sorrow by the world forsaken." All the day long no sun can see thee look!"

But, while he spake, a little wane of light Pass'd through the leaves, making all fairer bright; And what had seem'd a tear to his dull sight

Was now a tiny rainbow in a cup Of thinnest silver, whence the beam did sup; And by degrees the flower was lifted up;

And seem'd to follow with a wistful eye A little drift of mist into the sky, Rising to join the clouds that floated by:

Perchance, are close of day, to fall in rain And help some seaward stream, or thirsty plain;

Perchance to trickle down some window-pane

Where a sick child doth watch, and so beguile The pain-drawn lips to curve into a smile, And brighten its dull eyes a little while.

And seeing all that one small drop might do, He felt why ciel'd thus the blossom grew, And why so late it wore the morning daw:

And, with a lighter heart, he went his way, Trusting, at God's own time, some golden ray Would gleam on him, and touch his dark to day.

AN EASTERN APOLOGUE.

Abdullah sat at his morning meal, when there sat upon the rim of his goblet a little fly. It sipped an atom of syrup, and was gone. But it came next morning, and the next, and the next again, till at last the scholar noticed it. Not quite a month it seemed to know where it was beautiful, and it soon grew very bold. And lo! its great wonder: it became daily larger and yet larger, till there could be discerned, in the size, as of a locust, the appearance of a man. From a handbreadth, it reached the stature of a cubit, and still so winning were its ways, that it found more and more favor with this son of infidelity. It frisked like a satyr, and leaped like a puma, and like a much of the evening it danced on the ceiling, and like the king's girls, whether ever it turned, it pranced.

The eyes of the simple one were blinded, so that he could not, in all this, perceive the subtlety of an evil genius. Therefore the lying spirit waded holder and yet bolder, and while he was adored, of dainty meals, he treas'red, took, and ate. There was no time when he was not in his power! But after not many days, the reader comes back again; and this time, he was arrayed in gaudy garments, and he brought a present in his hand, and he spake of the day of their first friendship, and he looked so mild and feeble, that his smooth words wrought upon this dove without a heart, and saying, "Is he not a little one?" he led him again into his chamber.

On the morrow, when Abdullah came not into the assembly of studious youth, the multi said, "Behold, we have lost the son of Abdulf! Perchance he is carried the son of Abdulf! Perchance he is lost!" Therefore they repaired even to their chamber, but to their knocking he made no answer. Wherefore the multi opened the door, and, lo! there lay on the divan the dead body of his disciple. His slough was black and swollen, and on his breast was the pressure of a finger broader than the palm of a mighty man. All the stuff, the gold, and the changes of raiment belonging to the hapless one, were gone, and in the soft earth of the garden were seen the footprints of a giant. The multi was moved one of the prints, and behold! it was six inches long.

Reader, canst thou expound the riddle? Is it the bottle or the betting-book? Is it the billiard-table or the theatre? Is it smoking? Is it laziness? Is it navel-rubbing? But know that an evil habit is an ill constantly expanding. It may come in at the keyhole, but it will soon grow too big for the house. Know also, that no evil habit can take the life of your soul, unless you yourself nourish it, and cherish it, and by feeding it with your own vitality, give it a strength greater than your own.—*Home Journal.*

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